

M1169

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M1169

Sunday, April 9, 1967  
Portland, Oregon  
Group II

CD1 Track 1

I hope we'll have a chance to meet again during the time that I expect to be here on the West Coast. It depends a little bit on the division of the different things that I have in mind, or that we still should do, but perhaps in the very end of April, beginning of May, I may come back. At such a time perhaps we can have more of a chance of an open meeting, more open than we have now, and probably it's also possible that several people now from New York and Boston and the East Coast probably by that time have to go back home so they won't be so predominant as they are now.

I got some of your tapes and I answered a few things on it, and some of the later ones of course I didn't get but the last one that I remember I made a note of it that what we have to talk about is really that you understand what is the meaning of Work, because I don't think it is entirely clear. This whole question of using a word, observing - and the question of impartiality. Naturally this instantaneousness, the moment, living in a moment or recording in a moment - it's rather difficult as a concept. But observation, unfortunately because of its use of the word in ordinary life when I become observant of something - really what I mean is that I'm alert to it, that I see things, that I notice them. In the terminology of Gurdjieff, observance, if you want to use it in the sense of Self-observation, has only one meaning, that is the observing of that what one is oneself. It has nothing to do with the surroundings, no impressions from the surroundings, no recording of that what takes place in other people. This is only a question of self development; and that therefore the work, if one understands by Work on Oneself only stays with oneself and is never applied then only much and much later to a further understanding of

what takes place in the rest of the world or the people you have dealings with. So that I think has to be understood very, very well.

Observing in our sense means that I become aware. Awareness again is not thinking. It is a mental process. It takes place in your brain in a certain section only. The rest of the brain remains mentally engaged in ordinary activities which it always is busy with and which we call subjective and then in that sense remain unconscious.

CD1 Track 2

Now you have to be clear about what is meant by "I". Again the word I in ordinary life means that it is me. The "I" in accordance with Gurdjieff is something entirely different which at the present time doesn't exist. And I try to see if I can use the word I and we are dependent on that kind of a language, that when I say "I" observes, that there is really nothing in me at the present time that is observant in the sense of Gurdjieff. So it is not that I observe as I know I see or I have a notion or I think or I feel, That I is my ordinary personality. "I" in the sense of Gurdjieff is something that is nonexistent and it has to be created. By the creation of that, I mean that that what is now observing as "I" becomes nothing else but a recording machinery, an apparatus, a something that is like an objective faculty and the function of that is also mental, but only restricts itself to a recording only in the sense that that what this "I" observes is recorded as such. Now the purity of that recording - that what are facts - I would like to make the facts as objective, as truthful, as I can. Again we are limited now in the use of the word "I" because when I say I would like to have an "I", the question is always what is this I that originally wishes this? And the clarity for the understanding, you probably can see it better or rather you can almost experience it better when you come to the conclusion that if an "I" in the sense of Gurdjieff exists, it is completely separated from that what at the present time we know of ourselves to be.

And if we call that now personality, it simply means that

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this personality is made up of all the functions, all subjective functions, of a person. It includes his physical behavior, it includes a feeling apparatus, a feeling center so-called - again the wrong word because it is not a center - and also an intellectual or a mental center or certain functionings which are related to thought processes. All together we call it simply man number one, two or three, dependent entirely on the emphasis on either one or the other or the third - is an entirely unconscious person, functioning, as far as earth is concerned in ordinary life, like each human being in ordinary life functions. And from the standpoint of objectivity, there is no difference between the different types of people as long as they are, in that sense, human and have this quality of having a personality made up of these three different kinds of functionings. So whenever a person starts to talk he uses his subjective ability to talk about subjective things.

CD1 Track 3

Now when I wish to create something of a different kind of nature, something in me has to be more or less cognizant of the possibility of that what I would like to create and that therefore, if I happen to think or if I wish to feel about something that would have a quality of objectivity, something in me must more or less correspond to that possibility even if that what is taking place in me as a thought or a feeling still remains completely subjective. And that the question of objectivity, of the creation of something that could function in an objective sense, that is, that what could function in a sense of becoming aware of myself as I am, that that means that if I want to create it, it has to start with the potentiality which is within me now and that is, you might say, this wish of creation is for the sake of making something which at the present time does not exist and comes from the potentiality of my thought and feeling. In order to come as close as I can to the possibility of something objective existing, I will try to take out of my ordinary subjective existence all the different things that are most pure and, you might say, as free as possible from any subjectivity. Ultimately, if you want to look at it that way, I want to think about the possibility of heaven with a certain language and feeling which

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is more or less adjusted to such a possibility. Although I remain on earth, I am free to think about the possibility of something existing which is not of this earth.

When I want to talk about objectivity in my subjective state, I have to think about that what might exist and would have a quality of objectivity for which, at the present time, in my subjective living I have no means of comparing and all I can do is that I hope that something objective can exist when I happen to think about such a possibility. Therefore, to define objectivity is extremely difficult. In the first place, I have to use language and formulations which are subjective. In the second place, I cannot define what is objective when everything that I know by experience is subjective to me. And that at most I can more or less hint at the possibility that something I call objective is that what is non-subjective. If I try to think about what is non-subjective, I come to the point that non-subjective is nonexistence because everything that I now experience with myself as a personality, as I am, is hundred percent subjective. And that only the little bit of a thought or a wish or a hope that something of a different kind of nature exists in me with which I try to conceive the idea of an "I" completely separated from me that then I will be able, if I know, how to continue to maintain that existence of an objective faculty, that gradually this faculty could grow out into an objective existence. And this of course is the idea. If I wish in a subjective state to become free from my subjectivity, I try to project something outside of me which I endow with the possibility of helping me if it were only full grown and that therefore the characteristics of that what I now call "I" which I wish to create, has to be of a nature completely non-subjective and for me then I call it objective, as something outside of this earth in order to illustrate that it is free from this earth and that anyone thinking about the possibilities of how to reach freedom - it must be based on the realization that we are bound.

CD1 Track 4

So you see, you have to be quite clear about what a human being is on earth and the definition for that, that you

realize that when he is on earth and he remains on earth with his feet walking on earth, that therefore his manifestations remain completely subjective and subject to this earth and subject to the laws of this earth and that only that what is perhaps, you might call it, his essential essence, is a form which temporarily has been put into a body of a man now on earth which really belongs to a different kind of region or at least represents in man a possibility of existing even if his body and all his functions would die. It's quite logical, of course, we call that Life. Sometimes it's called God, sometimes Endlessness, sometimes it's a concept that is non-dimensional, sometimes it is something, even if I don't want to define what it is, this something in a form. I call it formless, when I use the word Endless. I call it all existing when it is not bound. I know of course if I call it omniscient it has always and at any one time all the wisdom needing for its own continued existence. When I say it is timeless, it means it is outside of the concept of my time, the way I now conceive of time and the way I experience time; and that therefore these particular concepts of eternity are for me in the standpoint where I am now and how I live of an objective character.

The concept of that, freedom from that what I am naturally, thinking now with that what is bound, becomes a paradox. And as long as I keep on thinking and feeling I will never reach the possibility of that kind of freedom. The closest we come to a realization of that kind of an existence is by intuition, because intuition apparently is a process which gives me knowledge without having gone through any particular mental process and I also don't know how I get intuition when it is so closely related to a feeling that when this feeling takes place the results as intuition I cannot trace even. That one or another little feeling led up to a conclusion to which I must come and I say I have intuitive knowledge. At the same time, this question of experiencing this what I have at the present time, which may be independent of any kind of a form or any kind of a way of subjective utterance, simply means for me that something must be in existence which has already an objective quality. I say I call it Life because Life is ever existing. It is something that you might say is put in a human being simply

because he happens to be born on earth and becomes, of course, then subject to the laws of earth which require for him to have a coating as Gurdjieff would call it of an ordinary human being.

A coating simply means the form in which this life happens to be represented and that I know that life exists by the manifestations, physically or intellectually or feelingly of such a man. And that each human being has these particular qualities. One, the subjective elements which make this form as represented by his body and the different functions and that what makes him alive. Gurdjieff uses for that particular terminology magnetic center. Magnetism in this sense is that, that form of life is attracted to all other forms of life and ultimately belongs to the totality of all life existing. This again, as all life existing being eternal and permanent.

You see the concept that we are used to when we live on earth and being dependent on subjective interpretations never will give us this particular experience of eternity. And it would be really utterly silly to think about the possibility of freedom and an objective faculty gradually developing in one if one didn't have certain experiences which are more or less analogous or at least give an indication in the direction of such a possibility. I say this what I call life, that what is manifested, I only know life as it exists in me or in other forms of living matter.

CD1 Track 5

The experience of a moment is a little different because in a moment timelessness has appeared and I am then at that moment free from all kind of subjective interpretation; nevertheless experiencing an existence of myself without being dependent on time. The question now is can I as a human being have an experience of that kind of eternity. In the Gurdjieffian sense, we call them moments which I never forget. It is apparently an experience and each person is able and in all probability has had at least once or perhaps more times - a sense of existing, knowing that he existed, in which his particular functions of feeling or of mental functioning did not operate. Whenever one has been in contact in moments of danger of

losing one's life, whenever one has experienced a deep feeling or emotional state in which one is apparently taken up completely, in which there is a realization of existing without being able at that moment to describe it. Rather than afterwards, having recorded it, and being in my memory that of course I do remember it. But that nevertheless at the time and this time happening to be the moment of my existence, I fully know that with all of my totality something happens to me which I then recall.

There are different ways of explaining how at such a time this kind of an experience occurs and it may be that when I know once and for all that such experience for me is possible, I also know that it would give and if I remember it correctly that it has given me a sense of being in which there was the different ways of describing it quite inadequate because the knowledge of my existence is then at such a time when I do exist as if everything else of a subjective nature has disappeared and something remains for me which was me which I cannot define and only afterwards I can describe.

What happens when man dies? What is this form of life that represents man when he is conceived and born? What happens to that what is manifested in daily living by means of maintaining the existence of the body by food and by breathing or by impressions. This whole question of what is there besides that what we see or that we ourselves believe in that we assume that of course when man is not only that what is noticed from the outside and that he himself also at times is quite capable of realizing that he exists, that something else in him exists which he then would call his inner life, his spiritual being or perhaps even his essential being or that what he would like to call the most essential part of his essence. Sometimes one compares it to the state of heaven within oneself or sometimes in moments of great stress or in moments of great realization it may be compared to the voice of God in one's conscience. Sometimes in activities of creation, of that what one really wants to create in any form of art, that for oneself as if something of one's own life is poured into that which is a form which one has made, that then it starts to represent a form of one's self, again in the form

created, by being made alive with that what is the highest of myself. That what is accomplished for oneself when one wishes to pray, when one wants to make a certain form of communication we say with that what is above us, or that what is hereafter, or that what exists within or that what is God as all existing for me as His Endlessness, All Father Creator.

Whatever it may be, the kind of terminology that one uses, that one has to believe that man is not just what he is walking around with and what is visible to other people, but that he within himself knows that something else must exist which he, of course, for himself considers of more value. We divide it now into outer life and inner life, and inner life in all kind of different gradations until finally that what is the real essence of oneself I would call reality as soon as it is not any longer subject to the laws of time or the laws of dimension. Constantly I have to come back to this particular concept of a point in time and a point in space because it's the only time when there is an existence which is not subject any more to the laws of earth.

CD1 Track 6

Now to come back to Gurdjieff. "I" observe. This "I", I wish to exist in such a way that it could become objective regarding me and that therefore when "I" could exist there has to be an it. The "It" is my personality. "I" in existing observes. When it is not functioning correctly as this "I" should function, it does not exist. It is not in existence for me as a personality. The requirements for the existence of "I" is in the first place that it can record and in that sense function mentally, correctly, by perceiving that what exists. This what exists is me; my body and of course the different other functions. In the second place, I want to make sure that that what is recorded is correct, is absolute. Absolute is also a term that I must use in order to get away from what is time on earth. And when I say it has to be absolute, it has to have a quality of a higher level of being. If it is really absolute in the sense of the totality of all things as within one point or a sphere which is homogeneous, it doesn't really matter to me because my sense of absolute of course is also relative and that for the time being

the next level of my being is for me already of an absolute value even if it is not hundred per cent it has already a quality of something that is different from me as compared to me being on earth and that what might be as a possibility of living away from earth.

With other words, the greater the freedom from earth, the more possibility for the experience of absoluteness exists. I say it has to be in an absolute sense because that for me could become truth. It's logical that I want truth. It is not that I want it for myself so much, because I think in ordinary life I can make many adjustments which for myself become more or less truthful, or, if they are not, they can be understood by others as, as not more or less, or, to some extent truthful, and provided it is understood by them, I still would have a language of communication. At the same time, if there is a little bit more of subjectivity mixed with it, I would have a difficulty understanding other people when I don't understand their subjectivity. And if I myself express myself in my ordinary subjective way, other people would have difficulty of understanding me. If one is interested in the universality of that what is God, I have to become as closely related to that what I consider truth that it is as closely to an absolute value or hundred percent truth within me and that for that reason I have to define truth as something that is completely free from subjective interpretation. This of course leads now to the second requirement.

How can I free that what I am seeing and conceiving and perceiving from that what is an interpretation of myself so that if I could eliminate it, that what would remain would become absolute. We use the term impartiality with that. That is, that what I now perceive, receive, as facts about myself, I want to make as pure recording as I can and for that reason I wish to take away any kind of personal interpretation of it. The personal interpretation takes on two kinds of forms. One is dependent on my feeling, that is, that what I like or dislike or judge or prefer or wish or whatever it may be in which that what is now being observed as a fact, my interpretation in the sense of an emotion now colors it one way or the other and that therefore

I would like to become free from that kind of coloration, this kind of partiality to that what is now a recorded fact, so that when I strive towards getting information which is absolute, I have to eliminate all feeling, all wishing of that what exists to be different and the acceptance of that what is as it is. We call it impartiality.

The requirement in order to make sure that I could become impartial as far as my intellect is concerned simply means that in the recording of facts about myself I will not use and allow any associative form of thinking to interfere. This is a very difficult concept because I am so used to whatever I record to place it immediately with the facts which are already in my memory and for that reason I classify it or pigeonhole it or give it a name. If I could actually receive an impression of something of my own in such a way that being free from a feeling interpretation I also could be free from that what is description, I would then have an absolute fact, free again from any kind of thought process and this I know when a thought process for me is subjectivity par excellence, that therefore the mind in the recording of such facts has to become objective and free from either concepts of anticipation as future or that what is memory as past.

Again I am driven to the realization that the recording of such a fact has to take place at the moment of existence in which none, in this moment, of my subjectivity can figure. This of course - it is like Zen - the moment of existence as the only reality. But this time, I would like to link it up with that what I am in reality when I perceive myself and that thereby I accumulate knowledge about myself. And that the real self knowledge will help me when it is truthful so that I can count on it and at the same time that truth then could become the same for everyone. You see it is really a step further in the possible application of this momentary existence to record the facts of myself as I am, that then I will be able with such facts, as truthful knowledge, to do certain things which beforehand I could not rely on, or which could only be useful to me in my subjective state.

CD1 Track 7

Now to bring it back to very simple terminology, "I" can exist when it has three different requirements fulfilled. In the first place, this "I" records, states facts. In the second place, it accepts facts as they are. In the third place, it records such a fact at the moment when it happens. You express that simply by using observation, impartiality and simultaneity or instantaneousness. This we call ABC. There is no question about it, that it is difficult, difficult to do, There is no question either that it is extremely simple to understand. And as soon as I now start talking about myself and it is a thinking process and not a recording of that what I now call impartial observation, I am not even describing the facts as they are. When I now wish to Work on myself, "I" exists as a separate entity in relation to it, which is the totality of all my subjectivity as expressed in my personality.

How does "I" work? How does it exist? And how can it be maintained? Again, "I" as an entity is a mental functioning, recording facts in which that what is now an objective faculty trying to be built, which process takes place in a certain section of the brain and from which then this observation process proceeds. The object of observation is me, my body, all functioning in my body. That is the observation ultimately of that what is physical manifestation, what is in feeling process taking place, and what is a mental process also taking place in the rest of my brain. "I" can exist only when the three factors have been fulfilled. If one is missing, "I" does not exist. "I" exists at the time when "It" exists. "It" never stops existing. "I" constantly disappears because the three requirements are not fulfilled and all the time when I say I wish to work, something in me has to change over or be converted from this wish into the reality and actuality of "I" existing. This is a very difficult process to understand because this I now call awareness.

Awareness is a mental function in an objective sense and it is an awareness as a word used by Gurdjieff which again is

misleading because we use "to be aware" also in ordinary life. One has to learn to be very exact about this so that you don't start mixing it up and you will never understand each other if there is not that kind of an exact language which, of course, is possible by definition, but each person must agree of what is meant by such definitions. Whenever "I", small as it may be, exists, there are recordings of facts about myself and they have to be impartially tinted - if that is the right word - and they have to be recorded at the moment of the existing of that activity.

CD1 Track 8

The difficulty of course is, in fulfilling this requirement of impartiality and the requirement of simultaneity naturally is quite obvious when that what "I" wishes to observe has to do with my feeling center as such, which is hundred percent partial, and has to do with the mental functions as such, which are hundred percent subjective and associative. And for that reason, when I want to learn - because the existing of "I" is a process which takes place gradually in a certain section of my brain and which has to be created under the most favorable conditions I can possibly make.

In the beginning this little "I" is so completely in its infancy that the least amount of disturbance around it is sufficient to kill it. And by killing, I mean now that it won't exist for me. And that time and time again I have to work on myself by creating the effort as a result of the wish that I want something of that kind - objective - to exist. And that for the recording of this existence I have to use as an object of that what is being observed the manifestations of my physical body only. Only and for a long, long time. Don't make a mistake. Don't think even or hope that there is a possibility of observing your feeling center, the functioning of it. Or that there is a possibility even of observing your thoughts. You cannot do it. Because there is nothing in existence as yet which can receive such impressions.

The building of "I" is the building of the telescope that Gurdjieff talks about on Mars from which the earth is observed.

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And it took a long time before they built it and a long time before there was an observer who even could interpret the facts of that what happens on earth. Earth is the body of man. Mars is one of the planets. It is the place in which his emotions are in existence and Mars indicates the state in which a man has to be when he wishes to observe. That is, in the state wishing to fight, wishing to be excited without losing himself. A state of that kind of an excitement as a result of his feeling, a result of his wish, having an emotion to want to be awake.

I use the word awake now. Awake simply means the continuation of a state of awareness. If awareness is a moment, you can understand that if moments could continue, and now continue in the sense of objectivity and not become subject to time, that then there would be a continuation of an existence of a momentary existence in which objectivity was really taking place in "I" regarding that what is my body as a subjective entity. For that reason, observing means, "I", whatever there is in existence, becomes aware of that what is now manifested by my body as if that body represents earth.

CD2 Track 1

There are many ways of further interpreting this. And you have to talk about this at your meetings because the observation processes now that I am talking about are not at all what you usually have talked about. A few times you make an effort to do it and it is not entirely clear, not even with the few when I have listened to the tapes who discussed it. And there is nothing wrong with that because it is very difficult even to describe. And it is so elusive that when you make an attempt to wake up in this sense of the word now - that is, that you try to become conscious, that you try to create an "I", even for a moment, that - if you describe it now as having experienced it, you are using all the time subjective language and perhaps there is a possibility of interpreting it in a certain way which you would like. Statements of facts of this kind should be completely independent of any kind of feeling or any kind of a desire to put them in beautiful flowery language. It is a statement in which you make an attempt, wishing to wake up, to

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become objective to yourself, that then what is now objective, of what, only should be that what is manifesting as far as physical behavior is concerned. As I say again, don't try to describe your feelings or even to observe them and don't try to think even that you could for one moment be observant of a mental process.

The question now, physical behavior. I have enumerated them before - the five different ways. It does not mean that they have to be done separately or combined. It depends entirely in what kind of a state you are and at certain times you can be observant easier about the tone of your voice or your posture than you may be about the movements. Postures and gestures, movements, tone of voice, and facial expressions. You remember. Those are the five cardinal principles of physical behavior. And again I say, for a long time that is your work. Don't deviate from it. Don't try to philosophize. Don't theorize too much. You talk a great deal - don't. It is better to spend half an hour by just relating what you have attempted to do in the simplicity of your ordinary life, not by meditating or contemplation because you fall asleep. Subjectivity is a state of sleep, waking-sleeping state. Awareness and awakening is a state of having wakened up out of the state of sleep. The same way, the same kind of a relationship as there is between physical sleep and waking up when you open your eyes. When you open your eyes in the day, the day is a new something which you experience, which you don't experience when you are physically asleep. There is a difference in levels between physical sleep and ordinary awakening during the day. There is a difference in levels between ordinary waking sleeping state during the day and an awakened state in the sense of Gurdjieff's definition of consciousness.

CD2 Track 2

Now it may look as if this kind of process is entirely cold blooded, as if it is nothing else but an intellectual recording. There are two things you must keep in mind. If I have a wish, I am interested. Therefore, this kind of recording never can be free because my thoughts about wanting to wake up will not help me. The thought will only help you to indicate what you

should do. The wish will have to remain the motivating force - why you want to work - and the real wish of wanting to work, to go against the difficulties in ordinary life which will keep you asleep, will give you sufficiently, will keep you sufficiently warm - wishing in the real sense of the word that what you would like to accomplish.

Again, try to see this, that if there is a real kind of a wish, it must be based on the motivation of that what you are which is not agreeable to you and you want to have changed. Otherwise, there is no motivation. There must be a desire for work based on the hope that you will accomplish something or will experience something that is more worthwhile. Otherwise you don't want to do it. You may do it a little bit out of curiosity but of course that runs dry. The real wish to want to work is the realization of what you are. And not liking what you are. And you can give it again the names that it is unconscious, that you are uncontrolled, that you don't know what to do, that you have fear, that you spend too much energy, that you have absolutely no sense of why you are or that there are several problems in your life that you cannot solve or that you don't know how to behave in the presence of other people or whatever it may be. That ordinary life as it is now being lived by all of us, something is lacking or missing that you would like to have changed and, of course, that is real, that is true. You want to have a motivation for that.

This gives you the energy. The energy this time is based on the realization that there is a need for a change. You cannot get away from that. You are not going to do it because someone else tells you. Neither will you do it because God requires it or that there may be fear that the devil will be after you if you don't work. Such things don't count. That what counts in one is one's conscience. To whatever extent it is developed and perhaps still a little bit more or less subjective, nevertheless, it has good moments in which there is a realization of something that ought to develop in you, which you now call your inner life and that that what is outer life predominates and you don't want it because it is not the function of a real man.

Say differently. That what takes place is the

predominance of your body, with all its wishes and that the mind has very little to say about it. You can also say it this way; that there is constantly a conflict between that what you think you ought to do and that what you feel like. And that you don't know how to reconcile the two because apparently there is no direct route. And that, at the same time, a man in his behavior and also in the different functions of his mind and his feeling is constantly subject to the particular rule that that what he thinks and what he feels is expressed in the behavior of his body. And that therefore in his body there is this conflict of not knowing exactly what he should follow - either the mind or that what is now his feeling - and that only at times, when he can exclude either one or the other, that he feels more or less complete. And of course it is not a completeness because you exclude your mind and you follow your feelings only. You are not a complete man. And if you follow your mind and have no particular feeling, for exactly the same reason you are not complete.

CD2 Track 3

A complete man of course is someone in whom three things are united. Who become one. Who then, in that sense, as this form of triunity become a unit of that what is an entity, as such then, a replica of what we understand God or the universe or the totality of all worlds to be. That we as man never are complete in that sense. And that our striving should be how to reach this kind of a condition which, of course, ultimately would enable man to be in balance. This question again, what is man, what is he physically, full grown - emotionally, halfway - intellectually, just a little bit of a speck of intellect and mental function, not knowing how to think really, only using his mental apparatus for associative forms, memories and the little anticipations and hope for the future. There is in that sense no full development of man and as you know Gurdjieff emphasizes this question of how to define harmonious man. As a man in whom three bodies could exist and that the three bodies could be united into one entity of being and, as such then, in harmony, could become unified or united with that what exists outside of him, of which he could become part and with which he then

could live.

We don't want to go into the philosophy of these kind of things, underlying, perhaps, or giving a background to this particular thing, because what is first, in the first place is needed - how to discover the road to Work. What the Buddhists call The Only Way. Maybe you know "Some Sayings of the Buddha" by Woodward. It is published and if you can get hold of it, read it. There is a section, "The Only Way" - "and how, my brethren, do I reach understanding? By the contemplation and saying to myself - 'I am'." I am walking. I am doing this. Several statements of that kind are absolutely truthful in the sense of work. It is an understanding, if one could understand Buddhism, in the real way, that one knows that also there esoteric knowledge, of course, existed as it always must have existed - and that never, you must know, the claim has ever been made by Gurdjieff that he brought something new. It is a little different form and perhaps, at the present time, made a little bit more palatable for us because we were not brought up as orientals. But that nevertheless for our sense of what is meant by being asleep or awake, conscious, real conscious that such precepts, of course, are also found in the Bible. That it is in the Koran. That it is in many sayings of the Sufis, if you know a little bit about mysticism. That it is, of course, in anyone who honestly tried to find the solution to his life and that perhaps ultimately, as far as mystics are concerned, the connection of that what they strove for - of how to find that what is the unity between themselves as man representing God, with God in man, representing as a unity of his being.

All these things - they are not spread here and there without any connection. They are always the same. If you wish to go from any religion down to that what is its doctrine, not its dogma, but that what it actually is - what makes a religion exist and could become, if man continued to understand it, a conduct for his living. That then in that there would be a solution because such a man if he lives in accordance with it, would in his manifestation, represent that what is real in any form of religion and his relationship towards God.

One has to become, of course, ultimately religious about this. One has to know that the development of inner life will have to go hand in hand with the possibility of further understanding and that perhaps there are three of such possibilities of the continuation of one's existence physically and to understand how to treat one's body and to utilize the energies that are available. That also for man that what is his inner life, now more or less represented by his spiritual unfoldment, that it should unfold more and more and grow, because at the present time it is not full grown and it is not as yet dependable and it is not even large enough to be called emotion. That perhaps that what I call an emotional relationship towards God in prayer or wishing to grow, wishing to become, wishing to be united, wishing to leave this earth, wishing sometimes to die. In order to have then for me a vehicle which would continue to furnish for the form of life which is now represented in my physical body a continuation of that kind of an existence, so that "I", if "I" could exist, continues to exist independently of whatever my physical body represents. That it is still in existence even if that what is now physical would be buried and that the third form that man really should become is his Soul, for which, at the present time he has to Work because it doesn't exist as yet at all. All it is in this Soul formation is a little bit of something that happens to think about the possibility of hoping that ultimately he will be considered a child of God.

Many times these kind of misinterpretations of Christianity and thinking that things already exist for one when work still has to be done. Of course, it's quite logical because Mother Nature is not interested in one's Soul at all. Mother Nature doesn't allow a Soul to exist. Mother Nature even prevents it. Mother Nature is an enemy, is enemy for the growth of man. Mother Nature will, when man wishes and definitely wishes, then Mother Nature will step back because they will not interfere with anything that is of a higher value than Mother Nature itself. By Mother Nature, I mean now the laws

of earth. That what exists now in our world, in our world of manifestation and that what belongs to personality.  
CD2 Track 5

How to work? You start with the wish. You say "I wish to wake up. I want to become observant of that what I am. I want to record that what I am doing, physically, so that that becomes for me a measure and certain facts of which I could be absolutely sure." I walk. I become conscious. "I" is observing that what is walking - my body, "It" walks. "I" records it. "I" observes "It". This body, as it is. As it behaves. As it moves. As it has a posture. As it has a facial expression, an expression on my face, never mind where it came from. It happens to be that what is and "I" accepts the condition of my body. This is Work. You do this whenever you can. Whenever you have the wish for it. Whenever the conditions are right. Whenever you are not engaged too much emotionally in any kind of a form which creates excitement for you or hysteria or any kind of an expression of an emotional kind. You do it at times when you are so utterly simple that it is practically impossible to even get excited about it. That you do it when you do ordinary monotony - monotonous things, habitual forms of behavior in which, already because they were habitual nothing really of your mind is taking place. You simply now become observant of that kind of an activity of yourself as you get up out of bed. You are not loving yourself when you get up out of bed. Maybe you hate yourself, if you have to. You have a state of your body and you become observant and accept it the way it is.

Do not change it. There is no need. Of course, you will change it. When you change it, it remains your body. You still can be observant. You forget this moment there is another moment. It comes. The moments come, constantly. You keep on. Whenever you say "I cannot work" you are stupid. You can work for one moment. You may loose it. Again you will think, maybe then again you make an attempt. Your body remains in existence. You are not getting away from it. You keep on observing it. You work on yourself, only yourself. You acquire self knowledge.

Self remembering. You remember that what you were as a child. You remember that whenever as a child you were uninhibited, when as a child you only functioned. No more. Not even memory. Only perceiving. Only beautifully recording the beauty of everything existing, of yourself, as a little human being, walking around, not knowing anything about anything, and still being. That was your Self. That was "I" in the beginning, when the world was created, when the little body was created, put in a form into which life was poured. And now it manifests and it is, as Gurdjieff would say, a blank sheet of paper, nothing as yet written on it. It is for that reason beautiful. For that reason it is self with a capital S. And whenever you now remember the days of your youth, of your real youth, of that what you were and that what gradually became completely covered, with that what we now call culture, education and civilization, that what a man is in reality and always will remain, which gradually recedes because it is not being fed. That what we constantly feed is our outer life, That what is inner life, we hardly know or we don't want to know or even talk about it or sometimes we are a little ashamed of it. And still that is the reality of man - and for that I wish to remember myself.

So I start. Movements - as I walk - as I move different parts of my body, as my body has a posture, as it stands, as it receives, of course, impressions from the outside world, as, of course, it is thinking, as it is feeling. I express that what I am by means of a posture and "I" becomes aware. Nothing else. Only aware. This is me. Sometimes I say "I am." "I am it." "I" only at times. "It" always existing. "I" only existing when "It" will allow it to be created. To say it a little differently: when "It" would become open enough to allow "I" to penetrate me. Then "I", as an entity, intellectually tinted in the beginning because it has to be a recording apparatus, constantly is observing me and in that sense is in relation to me, has a quality of interest. I call it benevolence, of wanting to see that what it sees and then afterwards, if "I" can grow

sufficiently that then this "I" could become help to me. "I", for me, when I create it, in that sense becomes God for me. I endow it with that what I wish it to be. I wish it to be for me an observing something which gives me reality as facts, as they are recorded. And, of course, the recording of that what is a fact, taking place in my mind is also in my memory - and that then when I recall those facts, recorded in an absolute sense, I know that they are then reliable for me, I can stand on them. I know they are the truth, the truth about myself, what I really am, without fuss, without interpretation, without wishing even to change it, without wanting to justify it, without giving it a particular name, without having any self love about this what is it - my body. And only that this, my body, should function in a certain way. That it is now functioning unconsciously and that now from "I" this light of consciousness gives me facts about myself and I must make a promise that I will accept whatever this "I" perceives. It's extremely difficult to remain honest. "I" only knows honesty of recording. No interpretation whatsoever.

This is the beginning of "I". Until "I" grows more and more mature, more and more capable of recording more, more and more understanding within "I", and then feeling and knowing - that is the development of "I" becoming as it were like a person, growing with constant interest and constantly acquiring more and more interest in me, as "It", as I am, as a personality living on earth.

You see the second step, that what has to follow, what must follow in order to become a man, that that "I" participates in that what "It" is doing. And then of course when "I" is there, part of me now because of its different kind of nature, or level of being, able, to be able to say, to do, to tell it how, what not to do, to have within itself - that is "I" - self - a measure, knowing what is right and what is wrong in an objective sense, that then in the personality starts to develop besides this consciousness, which spreads from the places where originally it started over the totality of the mental processes, that each

mental process gradually could become conscious. That at the same time when this happens, the desire for myself and wishing to be what I should be, that that follows immediately in the making or creation of that what is my conscience. My constant wish for myself to wake up, to remain awake, to be what I should be, to be conscious, to become in that sense really part of God, because I created God and God, in wishing to remain in existence, acknowledged me.

The question of how much of God there is. Who knows? Because I only accept it to the extent that it is above me. When I get there, it moves because constantly the concept of God will change in accordance with my own understanding. And the more my conscience and consciousness start to develop, the more there will be that kind of a reality and purity of actually experiencing that what is of a higher level of being. And the constant change in myself of that what I should become as a human being. So that if there is consciousness, if there is conscience, then there will be Will because that what will be expressed as a result of the thought, a real thought this time, a pure thought, an objective thought, and that what there is as real conscience, and that what is emotionally correct and as that what takes place from the center of my heart where it belongs, then that will influence the activity of my physical body. Then man would have a Will of his own, in accordance with the understanding of the totality of the universe.

It's a big thing to say this. Perhaps the universe is nothing else but that what we are within ourselves and perhaps in order to limit it, it is nothing else but to find the place of earth in its own solar system and leave alone all the rest of the milky ways and all kind of solar systems which exist in different gradations, mounting gradually up towards that what is the Law of Three in His Endlessness as a triunity becoming one.

CD2 Track 8

All of these things, for the time being, they are quite all right, they are nice to write about but they don't buy you any bread. That what will buy you bread is the effort you make

when you want to wake up. The effort you make, you say I wish to work on myself, myself being myself only. And that gradually if this could develop and I could become a more harmonious man, that gradually, of course, such an influence can be felt on others and then at such a time when I know for myself what is real truthful, that then I could help others, to tell them. But not until then and not trying to observe other people in order to profit by them. Leave them alone. They have their problems. If they wish to solve them, it's up to them to solve it, not you. You are not living, in this sense, on earth any longer. Earth requires it, earth means that you have to get along with each other, you have to see what you can do in order to be pleasing, or to please someone else, or to be on the good side of someone, or to earn a little money, or to be a little lazy if you want to. It is all right for earth but who cares about earth afterwards?

What is there on earth that earth should give you? What is there that can keep you growing, being alive on earth, not to become monotonous in your own life? To have constantly a desire each day when you get up that you wish to continue to live, because you are happy to live, to see life as it might be for you, full of aspiration towards that what you would like to accomplish, an insight, your inspiration really to be a man. To become creative and to know how to work, Not creative only in the art sense. Creative in the sense of building for yourself that which you should build - the fulfillment of the Kesdjanian body as Gurdjieff would call it or that whatever is Soul, that you should work, work, work, day after day, to see how beautiful it could be made. So that ultimately that becomes like a mansion in heaven, as if that in ordinary life has to be prepared, as if that means the atonement for oneself. To become one and to be free from the bondage of earth, as if that is the concept of Christ within one. As if at such a time that what is my life becomes dedicated to the purpose, the maintenance, the help and the particular place of oneself in relation to what I call simply a higher form of being. Maybe God at the time, sometime, some day, maybe in eternity, I will understand it.

In this sense, you must read. You must take your book -

All and Everything - you won't understand it - it doesn't matter. Keep in contact with it - when you meet bring this to a meeting. Don't bring your ordinary affairs too much. It is nice for a tea party. Gurdjieff calls it *frou frou*. It is nice - cocktails. But it isn't that. This is life. This is your inner life. This is the necessity of considering your self - what you should be. This is the means of how to prepare for death, so that death could become life giving, so that you will know your place, wherever it may be in this life, to do whatever you think you have to do in a sense that it is much more and better and more real and more useful and perhaps even more efficient. That it is in line with that what really should exist and what so often at the present time has been forgotten, simply because the emphasis is constantly on these outside manifestations. Who wishes to continue to live on the periphery? Why should we when there is an inner life available and that all one has to do is to develop it, to make it grow, really grow, to exist, to be what it should be, to pray in one's life for the understanding?

CD2 Track 9

But you see - the simplicity. You Work. You get up, you dress, you put on clothes, you shave, you do your hair, time goes - made up of moments, moments of opportunity to be awake as you now move, as you go from one place to another. Simply. No more. No particular interpretation. But awake. Awake to yourself. Awake as if "I" is there like the all seeing eye, maybe sometimes at the ceiling, sometimes in front of you, sometimes back of you, sometimes in you and you know it. This "I" exists. It exists and just lives. "I" exists and remains alive, in your daily life, in your profession, maybe as yet not so much when you meet people. They distract you. Not so much when you are affected by the ordinary affairs of life which take you up. But maybe when you sit by yourself and you eat, maybe when you sit and stretch out in a chair. The picture - here you are - sitting - you - you sit. Who is there to see it? Where is the "I" then? When you go to bed. When you put the finishing touches to your day. When you sit perhaps in contemplation, recalling your day, to see how many moments, how many attempts, how many times you thought, you actually

put the thought into the reality that really to work, to become aware, that at such a time there was a conversion of energy of interest into the actuality of being and that it was then an objective fact to you which gave you at that time understanding - not knowledge - real being - to be - quiet - I say with aspiration and inspiration within. Finally resting into a period of silence in which no words are needed because that what you feel doesn't require at such a time any kind of a word.

The simplicity of one's life - to be reduced to the existence as if one then is conscious or conscientious and then, in being that, not having even the need of further expressing and at the same time being completely capable of expressing it in any direction, in any way you wish, with any words you want to choose, with any kind of a feeling you want to put in such words and whatever the content is intellectually, as far as logical interpretation or building up that what you wish to express in such a way to create for you that what is going to be your world of the future in which you wish to live and perhaps at times you wish to invite God to come to help you, to see what you are doing, how you are doing it, and to ask him what is your will, thine, to be done, so that I can, if I wish to do, to do that what has to be done?

CD2 Track 10

You have to go through a little bit more of practice, you have to come together and really talk about that. You have to become clear and when you are clear, you write it up. Don't think that your memory will help you all the time. You will forget all the time. I say Mother Nature will not allow you. Of course, Mother Nature is looking over your shoulder to see where you make a mistake, to catch you, to tell you all the time that consciousness is not necessary, that you can do just as well with a little ersatz. Gurdjieff calls that ersatz - substitute - just as good - a little bit more of your so called mental functioning will give you this kind of objectivity. Don't believe her. She is clever, constantly on the alert to put you back again to sleep. Mother Nature doesn't want you to be awake. You might do damage. The earth has to be maintained. It has to stay where it

is for quite some time. It has a task to fulfill and mankind has to do it, like it or not - you are doing it. You may as well become conscious about it to see what you are doing so that in such a time maybe you can do it and pay. You will pay - always you pay. Ultimately with your life - what you call your life now - you pay with your body and Mother Nature keeps it. It keeps all the beautiful thoughts, all that what is even in your solar plexus, in your heart. It's put in the ground - all the cells that belong to you.

What remains for a spiritual world? What basis could you have for yourself to know what remains in existence, unless you know already now, becoming fully conscious of the existence of certain things which become independent of the existence of the matter that we now call our physical body. The freedom so that there is no fear and death. So that I can continue in living regardless of whatever happens to my body. This, of course, it means prayer. It means a contact now. It means an understanding, something that is based on the knowledge, applied in myself and my life, the way it is and the way my attitude is towards it, the way my feeling is, the way I more and more collect all the feelings of myself into one central point, my heart functioning. The blood for that what is Kesdjanian - this Hanbledzoin, that has to function to feed that what is my emotional body so that out of that there is a possibility of a further growth of Soul towards His Endlessness, outside towards His Endlessness, within towards that what is the center of my universe. That is my world. That what was created with me as the beginning of a cell whenever it started as a form of life within oneself. That was my world. My world is my own because God gave it and because of that it is God's.

I say again, religion has to enter in some form or other. But it has to be clear what it is. Not just little words, not just repetitions, not just because someone else tells you that it has to be in a certain form. Don't use a form unless it is your own. When you know it, when you know it by experience, it's your understanding. You can stand on it. You have solidity, solidification. Certain forms of crystallization of your past on which you can build whatever you wish - the foundation for

your palace, for your beautiful mansion, for that what is your ordinary little hut. What difference does it make? Life is alive. What difference does it make in what form it now comes to you, as long as you recognize it? That you will be able to see through that what is manifestation, the reality of all things, ultimately that what is the holy of the holiest. For oneself to be because God could be within and then "I" could be outside.

CD2      Track 11

Send me tapes of your real discussion. Don't send them to me when there is too much blah blah blah blah. No palaver. Forget it. It's of no use. I would answer you, "It's no use" without being able to tell you what to do. But the reality, I try to be awake and I couldn't. What can I do, I was involved, I saw myself lost, afterwards I thought perhaps if I only could have been awake, could have helped me. What should I have done. When should I have started. Why didn't I do it before. Why did I have to wait until it was too difficult and I was too much involved. Such things are work. I was today such and such a place. All of a sudden in front of a door I saw myself. I saw my body, it moved, it opened the door, it pushed, I pushed, somehow or other my body moved, I saw it moving, I opened the door slowly, I became awake, I saw myself as I am. These are things of life. In life you wake up. You don't wake up in church. You don't wake up in meditation or contemplation or reading books. You wake up in activity, That is where God is. He is not in church. It gives you a little bit of a good feeling every once in a while, sometimes congeniality. You think it is work. It is not.

Work is hard. It belongs to simple things - what you do, not what you feel, not what you think. A man is a creature who can do - who should in all conditions be able to remain active and then to be awake with this "I", becoming aware of that what is his body and whatever his body is doing, so that that relationship exists of "I" and it, all the time and at times impossible to exist, because that what "It" requires is all your energy that is available. Maybe you can slow down. Maybe you can wait, maybe there is a definite wish at a certain time, the

realization that you need it, as if it is, as if you couldn't live without trying to make attempts to observe. Like you cannot live without air, like you cannot live without impressions. Now - not to be able to live - such a need for one's life - that it has to be expressed in such a form that you can continue with this life as it should be and that therefore the need for that, that recognition of yourself, of the reality of yourself, that with this you wish to work. This is commitment. It will be a long time before you commit yourself. You constantly wish to do a variety of little things. Interesting enough as far as earth is concerned. You even could get a medal for it and you could be distinguished. But that what you are in reality, that what you do on earth, God won't know at all. For us we are nothing else but little slugs doing this and that and the other.

To yourself - that what your mind could become should be the king for you. You could worship, you would come towards it and ask for advice. To that what your intellect could be for you - the guiding force - and with that what is within yourself as your conscience, the real wish to want to work, to be awake, to remain awake, and to understand the place of one's self, in this life the meaning and aim of one's existence. It sounds like a lot of philosophy. I know it. And still if you keep on thinking a little bit more and try to extract from it what may be there for yourself and for your conscience and for your soul. For the real form of that what you are and for the living matter in you. It may not be matter at all. Aliveness which you cannot define. Density of living which is lighter than what we at the present time experience. The communication from oneself towards that what is higher, feebly spoken, maybe stammering, maybe not even being able to put in words, maybe only sometimes to be just as nothing else but a wish or a sigh, hoping, yearning towards. At times, when you are alone and you really could be yourself. At that time, make up your mind that you wish to work, for God's sake, and for your own sake, and for the sake of the people you live with.

I hope to be back again, end of April. In the meantime, get together. Keep it up. Live, read, talk, experience. Don't forget now what is meant by Work. And if you have forgotten,

please, if the tape is any good, listen to it again, I will keep on telling it to you time and time and time again. It doesn't matter because you have to be reminded, you cannot contain it. I know. Not even this meeting you remember. You don't remember what I have said in the beginning. This is all right. It has to be repetitious because Mother Nature is constantly repetitious to keep you asleep.

So good night. See you when we come back. Good night everybody.